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CONTENTS.

GENERAL NOTES.

PERSONALIA.

THE LATE REV. JOHN HYDE DEFORREST,
D.D.

EARLY LIFE.

DAVID BOCOMAN SCHNEDER.
JOHN HYDE DEFORREST.

DANIEL CROSBY GREENE.
PASSING OF DOCTOR DEFORREST.

HILTON PEDLEY.

FUNERAL SERMON.

DAVID BOCOMAN SCHNEDER.
HIS MESSAGE.

DANIEL CROSBY GREENE.

POEM.

CHARLOTTE BURGIS DEFOREST.
MISSION MEETING.

CHARLOTTE BURGIS DEFOREST.
WORK FOR PILGRIMS.

GERTRUDE WILLCOX WEAKLEY.
MIDDLE SCHOOL WORK.

JOSEPH EVART DONALDSON.

General Notes.

The islands and coasts of the Inland Sea, golden terraced with ripening wheat, are beautiful at the end of May and in the early days of June.

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Memorial Day was celebrated, as usual, by the American communities at Kobe and Yokohama; at the former, Rev. J. D. Hail, D.D., of Osaka, a veteran of the Civil War, and a veteran of the Cumberland Presbyterian Mission,

delivered the address at Ono Cemetery. Rev. Clay Macaulay, D.D., of the Unitarian Mission, Tokyo, gave the principal address at Yokohama.

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Since the day, some years ago, when Mr. Allehin, at Mission Meeting, described his worry over some serious problem, by declaring that he had past many wakeless nights, probably no flight of eloquence has approximated that of Dr. Pettee, at the recent annual meeting, who, in his earnest plea for the exercise of the insurance principle in the preparation of estimates, exclaimed: "We don't want bare bones in spiritual things, any more than we want to see bare bones walking around here in the flesh!"

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Miss Judson writes of the schools at Matsuyama: "The Girls' School has this term refused to admit post-graduate students from other schools, and has abolished the short special course, admitting only students to the four years' regular course. The school is full, with 112 students, and with a larger number than ever before, of those who have graduated from the lower schools with high marks. The entering class at the Night School, also, is the most promising class that has ever entered. The Night School opens with 118 students."

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Three attractive volumes from the Orphan Industrial Press, Kyoto, are: "Four National Stories," "Æsop's Fables," and "Hebrew, Greek and Roman Stories." The print is good sized, the illustrations add to the interest, especially in Æsop's Fables, where they are many, and appear in Japanese costume, while the notes, conversations, and other helps, are the result of Prof. Cady's twenty-seven years' experience as a teacher, much of it in Japanese schools. We commend these books to the consideration of all who conduct English work with Japanese students.

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We have received the third Annual Report on Progress and Reforms in Korea, 1909-10, as we did the second, compiled by the Gov't Gen'l of Chosen. It is a fine piece of work, of 194 very large pages, in seventeen chapters, dealing with the Imperial Household, Central and Local Administration, Justice, Peace and Order, Finance, Currency and Banking, Gov't Undertakings, Communications, Foreign Commerce, Agriculture, Trade and Industry, Mining, Forestry, Fishing, Sanitation, Education, etc., with appendices, tables, valuable maps, and many beautiful illustrations. It is a temptation to dwell at length on the contents.

* * * *

The following was adopted by the Mission, at Arima:

"Meeting this year under the shadow of exceptional bereavement in the loss of four esteemed associates, Drs. Jerome Dean Davis, and John Kinney Hyde DeForest, Miss Mary Anna Holbrook, M.D., and Mrs. Clara Louise Brown Nagasaka, we as a Mission desire to place on record our deep gratitude to God for the faithful, efficient service of a high order for Christ and the Far East, wrought among us thru many years, by these well loved and honored comrades.

The memory of their masterful personalities and heroic leadership, of their optimistic spirit and worldwide sympathy,

as well as of their stimulating friendship, patient endurance and cheerful courage, will long abide with us as a powerful stimulus to more strenuous service.

They led victorious lives. The note of gladness and of triumph sounded clear, even thru great pain and trial. We rejoice that for them has come in its fuller realization, 'the Easter dawning and the springtide of our God.'"

* * * *

The revised Gospel of Mark, in Japanese, will be on sale very soon. The Preface, written by Dr. Greene, calls it a tentative version, implying that the revisers hold themselves ready to further improve it, should criticism point the way. Much valuable information is given about the origin and organization of the revision committee, and the rules governing it. Many changes from the current version, some quite radical, have been made. The Greek text taken as standard is that of Nestle, published by the British and Foreign Bible Society. The translators are bound by the exegesis underlying the R.V. English N.T., unless a two thirds vote favors another interpretation. Among the helps are versions which have appeared since 1880, when the current version of the N.T. was completed, such as the English R.V., the American R.V., Weymouth's translation, Moffatt's Historical N.T., Twentieth Century N.T., Segond's French, 1910, version, Johannes Weiss' German version, 1905, several Chinese translations, Archbishop Nicolai's Japanese version, Raguét's R.C. version in Japanese, Harrington's revision of Brown's (1880) translation, etc. The new Mark will show many less pronouns and many more honorifics, which go far to supply the place of the former. Vividness has been aimed at in the frequent use of the historical present.

* * * *

Every country has its unhappy homes, and it is the province of religion and education to reduce the amount of

domestic infelicity. A Salvation Army publication tells of one gruesome incident. In punishment for her misconduct, a certain husband shaved his wife's head and chopt off one of her little fingers. The wife was received into the Tokyo Rescue Home, where she brought her severed finger preserved in alcohol. A happy reunion of husband and wife was effected later. We recently heard of a case of cruel wife-beating in Echigo; the husband was a brute, who pounded his wife, from time to time, leaving her body black and blue; and the worst of it was that he was a fellow of more or less education, who had been under adequate moral and religious influence. Another case was of a fellow who had enjoyed similar opportunities. He had a wife of excellent character, whose only serious fault was that she was wasting with consumption, and could not perform her duties, but needed medicine and medical attention. This fellow was inhumanly indifferent to her comfort, would not treat her civilly, and hastened her death by withholding proper nourishment and medicines. After death, he would not spend eno to afford her any funeral whatever. But human nature, in the midst of family quarrels, often is not so bad as it seems. Mr. Parrott, in his Bible Society report, says that in one house, a woman said to her husband: "This is a book we ought to read when we quarrel." "But do you quarrel?" she was asked. "Every day," was the reply, yet she revealed in her remark to her husband, a better nature ready to spring to the front. And the terrible earnestness of this better nature to assert itself, is well illustrated by another incident from the report. During the year an application for colporteur work was made by a man baptized last March. He was formerly a miner and a gambler. He won eno to set him up in business—a small medicine-shop kept by his wife, while he traveled, selling medicines and gambling. He heard of Christianity, got a Testament, and became greatly interested. He came to the passage: "If thy right hand offend

thee, cut it off." The last joint of the third finger of his right hand had given him success in gambling with cards. He at once cut it off. When he sees gambling, he protests, shows his finger, and relates his experience.

Personalia.

It is expected that Rev. Frank Alanson Lombard and Miss Alice Goodrich Ward will be married June 21, at 80 Crescent Av., Newton Center, Mass., the home of the bride.

Dr. Greene delivered an historical address at Kobe Union Church, on Je 4, observed as the fortieth anniversary of the founding of the church. The address was received with much interest.

Rev. Geo. Miller Rowland, D.D., and Mrs. Rowland plan to sail for furlo, by the *Siberia*, leaving Yokohama, on the 20th. Dr. Rowland started Je 1 for Chosen, where he has been doing evangelistic work.

Mr. Walter Lincoln Howard and Mrs. Margaret Negley Howard, of 1071 Beretania St., Honolulu, who have been on a world-round trip, have visited several of our stations, and attended our mission-meeting.

Mr. Chas. C. Lilly, of Waldoboro, Me., a graduate of Harvard, and an associate with Mr. Paul Rowland, in the Osaka City Higher Commercial School, was present during a part of the time, at our annual meeting. He is a Congregationalist.

Miss Cozad saw Mrs. Albrecht at Los Angeles, Calif., where she resides, with Miss Lella Hunter Albrecht and Mr. Martyn Barr Albrecht, on account of the poor health of Miss Albrecht. Mr. Eugene Livingstone Albrecht continues at Minneapolis, Minn.

Mr. Otis Freeman Curtis graduates this month from Oberlin. He has been a member of the college glee-club, and also of the foot-ball eleven. He is an assistant in the botanical dep't, and it is

expected he will become assistant professor in botany from Sep.

Miss Electra Pauline Swartz, a member of our Mission at Niigata, from Oct. 27, 1896 to Jan. 28, 1903, when she withdrew on account of her mother's health, resides at 6508 Kimbark Av., Chicago, and takes frequent trips with her mother to Florida and elsewhere.

Miss Adelaide Laura Hawley, of San Francisco, and Miss Helen Frederika Woods, of Boalsburgh, Penna., attended our annual meeting. These ladies are spending some months in the country and plan to pass a large part of the summer in their own hired Japanese house at Kyoto.

Mrs. Florence White James, of Mankato, Minn., has recently shown her continued interest in Japan by a gift to assist a Japanese student in England. She was a member of our Mission at Kyoto Girls' School, from Feb. 24, 1888 till July 16, 1891, and then, for a brief time, member of our Mexico Mission.

Mr. Paul Rowland attended our annual meeting, and contributed to the fun at the usual Saturday night entertainment. After completing his two years' teaching contract at Osaka, in July next, he plans to return to the United States, to study at Harvard for a master's degree, and to further prepare himself for the profession of teaching.

Miss Florence Mills Wilson, 378 Lafayette Av., Clifton, Cincinnati, O., who first visited Japan in 1887, then again in 1903, when she attended our last mission-meeting at Kobe, was present during our recent annual-meeting, and made a generous contribution toward the book-case for the Mission Library Association's books. She is a friend of Mrs. Newell, whom she is visiting at Matsuyama.

Mrs. Gertrude May Willcox Weakley, who tells us about her work with the pilgrims, was a member of our Mission, at Kobe College, from Mch 4, 1897 to Je 30, 1899, when she resigned to marry Rev. Wm. R. Weakley, of the M.E. Church, South, Mission. Her father was

professor in Chicago Theological Seminary for many years. Her brother, Prof. Chas. Willcox, united Mr. and Mrs. Stanford in marriage.

Rev. Lewis Rousseau Scudder, M.D., and Mrs. Ethel Fisher Scudder, a sister of Mrs. S. L. Gulick, arrived at Yokohama, by the *Persia*, Apl 30, and after a visit at Kyoto, sailed from Kobe, by the *Buelow*, May 22, for their work at Ranipettai, Madras Presidency, India, where they are members of the Dutch Reformed Mission. Some of us recall a very pleasant visit by them to Japan, about ten years ago.

Prof. Joseph Evart Donaldson is a Y.M.C.A. teacher, and is friendly to simplified spelling, as witness his *redy, foren, profest, cald, red, spreding, condem, thot, re-modeld, deth*, etc., apparently based on the Simplified Spelling Board's third list, 1909. Dr. Wm. H. Maxwell, N.Y. City Sup't of Schools, tho abominating *thru, past*, etc., yet, on practical grounds, puts aside his aversion, and advocates simplified spelling for the good of school children and *foreners*.

We understand that Miss Melinda Ann Judson Richards is pursuing her profession at the Taunton, Mass., hospital for mental aliens. "Reminiscences of Linda Richards, America's First Trained Nurse," cloth, pages 121, has recently been published by Whitcomb and Barrows, Boston. There are fourteen chapters, including two on "Japan," and "Second Year in Japan." She was actually here from Jan., 1886 to Oct., 1890, at the Nurses' Training School, Kyoto.

Miss Laura May Kinkead, of Saint Louis, Mo., arrived at Yokohama, May 27, by the *China*. For the present she will make her home with Mrs. Roy Smith, Kobe,—her old friend, who will continue till July, to do the work at Kobe College, which Miss Kinkead is expected to take from Sep. Miss Kinkead studied at Chicago University, and has been engaged in social betterment work for four years, at St. Louis, where she was Welfare Sec'y in a department-store with fifteen hundred employees.

Mrs. Taylor, we believe, was the pioneer in tract distribution among the pilgrims at Osaka. Soon after her return to Japan, the last time, she was impressed with the opportunity for service in this line. She has done this work each spring for several years; one year she used a considerable number of copies of *Morning Light*, with a special supplement prepared expressly for pilgrims. She and Mrs. Weakley have been in close co-operation and consultation this year, and if modesty did not restrain personal details, we believe these ladies could tell some lively experiences.

Rev. John Mortimer Lydgate and Mrs. Helen Elwell Lydgate, of Lihue, Kauai, the "Garden Isle," Hawaii, reach Yokohama, by the *Siberia*, May 20, and plan to return by the same boat, on the 20th of this month. They attended a part of our annual meeting. Mr. Lydgate was a theological classmate of Mr. Stanford, at Yale, but, owing to his father's poor health, was obliged to break off his course and take charge of the sugar plantation. Later, Mr. Lydgate completed his studies in the same class with Dr. Harada. He is superintendent of the native churches of the Hawaiian Board on Kauai, and also pastor of the independent churches composed of planters and other capitalists interested in the island's industries, and residing there.

Miss Julia Eliza Gulick under date May 9, wrote from Honolulu to the Mission: "It is with most sincere and deep regret that I can no longer be counted as belonging to the Japan Mission. Reluctantly I have sent my resignation to Boston. It is something of a wrench to sunder the ties of a lifetime with the A.B.C.F.M., and, of many years, with the W.B.M., but cutting loose from the *Mission* is harder than either, because the brothers and sisters have become like my own kindred, during the years that we have been so closely associated. Please let me know when Christians, or others, with whom you are acquainted, come to these islands.

Any information about good, simple tracts or books, will be most thankfully received." Miss Gulick continues her missionary work for Japanese, but in connection with the Hawaiian Board.

Prof. Frank Müller and Mrs. Müller expect to go to the U.S. in July, for a furlo. They have been out ten years, since their last vacation home, and Mrs. Müller's health has been quite poor for some months since an attack of influenza. Prof. Müller came to Japan in 1888, and has been engaged in instruction in English, in quite a number of the more important government schools. In 1900 he published "Notes on Habitual Mistakes Made in Speaking English," a large work intended to aid Japanese students, but of much value for students of the Japanese language. Prof. Müller is a teacher of exceptional value from the fact that his knowledge of the Japanese language enables him to conduct classes in translation from English into Japanese, avoiding the unidiomatic, if not positively erroneous or literal, word-for-word rendering, so common where Japanese teachers conduct such classes. For several years Prof. Müller has been with the Kobe Higher Commercial School, and it is safe to say the school will not secure a successor who will be an equally thoro, experienced instructor. Prof. Müller's Christian influence has always been a strong one, and we believe it was too strong to suit the narrow spirit of the Etajima Naval Academy where he taught for some years.

Miss Amy McKowan, of Shakespeare, Ont., has been appointed a missionary of the W.B.M., and is expected to arrive in time to take up work at the Baikwa School, in Sep.

Miss Parmelee, on Apr 17, was visiting cousins in Kansas, on her way to Oberlin, Ohio, where her address is 73 So. Cedar Av. She was strongly impressed by the wonderful colors in the rocks along the Santa Fe road.

Willoughby Anson Hemingway, M. D., in charge of a hospital at Taiku, Shansi, and Mrs. Mary Eliza Williams

Hemingway, members of our Shansi Mission, are spending some days at Kobe, on their way home for furlo. They expect to sail by the *Empress of China*, on the 17th. He is a graduate of Oberlin, while she was born at Kalgan, China, a child of our No. China Mission. She and Mr. Stanford are relatives—cousins of some degree.

Rev. Mark Williams, well-known as a missionary of our Board for many years, at Kalgan, China, whence, with Rev. Mr. Roberts, he escaped from the Boxers, by threading his way over the plains of Mongolia and pushing on across Siberia to Europe, has recently been making his home with his daughter, Mrs. Hemingway, and he accompanies the family to America. He seems to wear his years gracefully, and to be younger than most at his age.

Many have wondered how our old friend and fellow worker, Rev. Claude Milton Severance, came off in his trouble with the gov't authorities, on account of his being a director in a banana plantation promoting enterprise. After ten days in the Tombs, he went out on \$1,500 bail. The trial has been postponed till next October, and tho his lawyers assure him that he can not be convicted, yet he must suffer suspense all the while, a full year. This seems very unjust; if a party is guilty, he should be convicted speedily and given his deserts; if innocent, he should not be held long in suspense. There appears to be a deal of injustice in the process of securing so-called justice.

Miss Alice Elizabeth Cary graduated at Northfield (Mass.) Seminary on the thirteenth.

Mr. Tsuneyoshi Watase, pastor of Kobe Church for several years, has resigned, and soon goes to Chosen to enter on Christian work. This is the outcome of his own keen interest in that land, where he taught for some years before entering the Kobe pastorate, and of the earnest determination shown by the *Kumi-ai* churches at the last *Sōkai*, to secure such a man for

work among Koreans, in the Peninsula of the Morning Calm.

To very many members of the Woman's Board of the Interior, especially those in personal touch with her, the death of Miss Sarah Pollock, at Chicago, May 16, will be a personal loss. She was, for twenty-seven years, one of the corresponding secretaries, and had a very unusual gift for making her letters, even to missionaries who had never met her, intensely friendly, personal, newsy, interesting, spiritual, and stimulating.

Miss Ila Belle Day, music teacher at the Canadian Methodist Girls' School, Azabu, Tokyo, for several years past, is to be married at Tokyo, July 7, to a missionary of the Canadian Methodist Mission, in China.

It seemed like the good old times to have Dr. and Mrs. Pettee for Mission Club Committee, at Arima. It must be confessed that none of us who have enjoyed that honor, can carry it off so well as the Pettees. But they didn't furnish mosquitos, as they did in the old days, at Kobe.

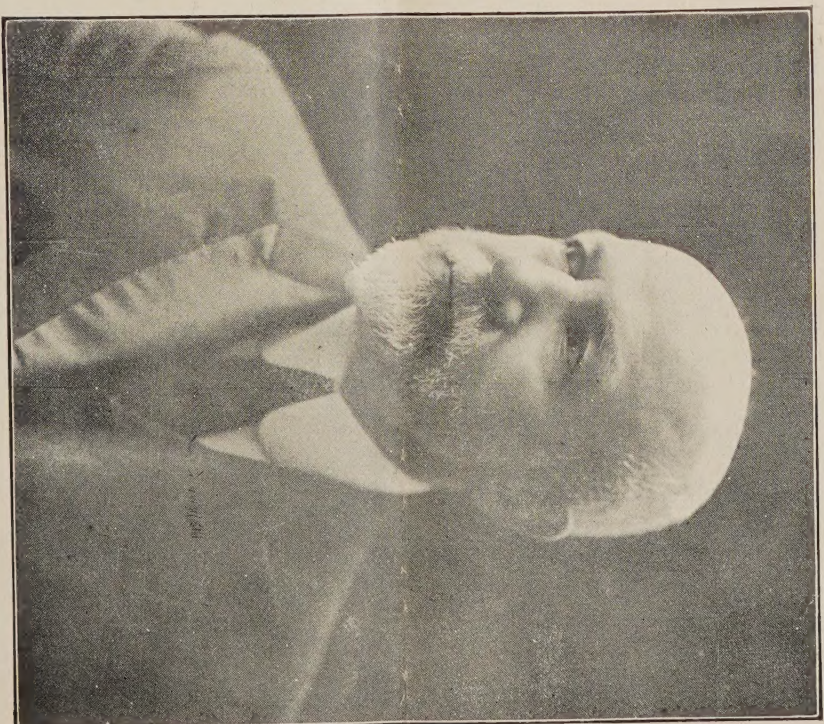
Hard to realize was it that Miss Elizabeth Wilson Pettee, at Arima, was really only one of our visitors, technically speaking. But the technicality never occurred to most of us.

Died at St. Luke's Hospital, Tokyo, May 8, 1911, of pneumonia, Rev. John Kinney Hyde DeForest, D.D. He was the son of a Congregational pastor, Rev. Wm. Albert Hyde, a graduate of Amherst in 1829, and of Andover theological seminary, in 1832. His father died in 1874, at the age of 69. To secure a scholarship at Yale the son assumed the name of the founder, DeForest. Graduating from Yale at the age of twenty-four, and from Yale Divinity School in 1871, he was ordained May 24, that year. He was married to Miss Elizabeth Eliza Starr, Sep 23, 1874. They arrived in Japan Nov. 26, 1874, and resided at Osaka till Sep, 1886,

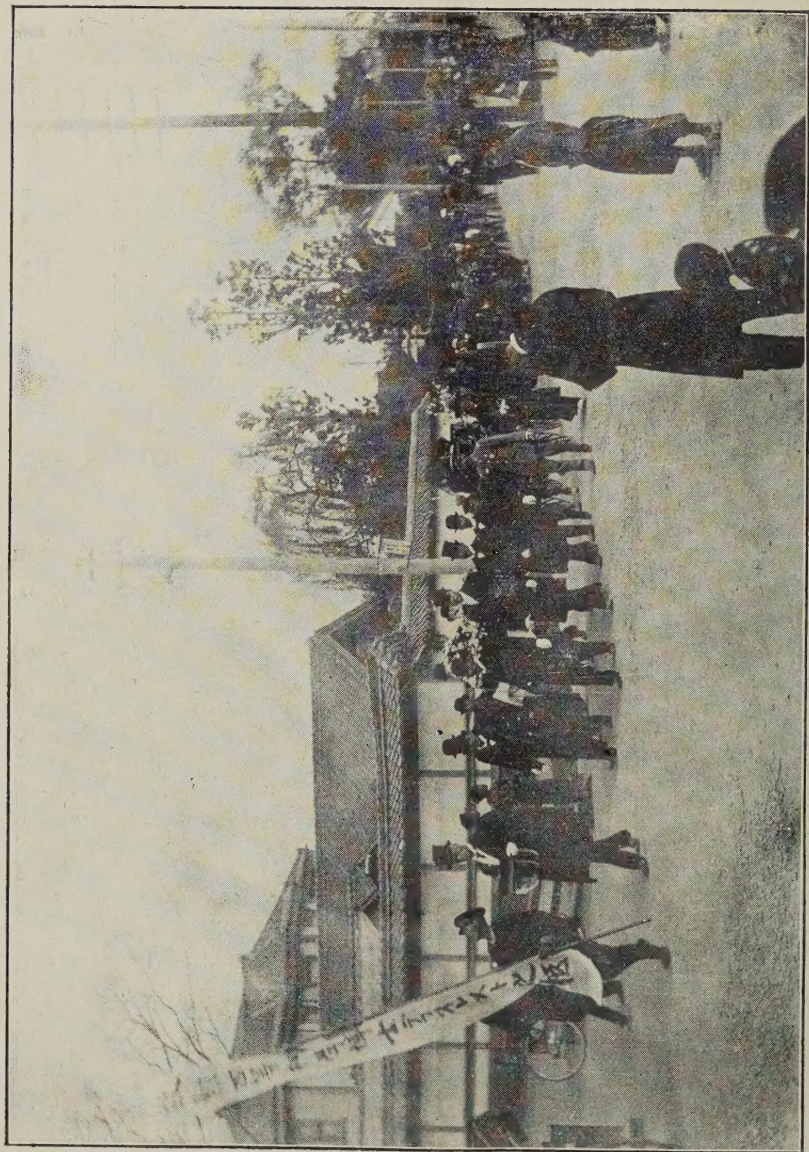
REV. JOHN KINNEY HYDE DEFOREST, D.D.
THIRTY-SIX YEARS A MISSIONARY OF THE AMERICAN BOARD IN JAPAN.



(FROM A PHOTOGRAPH TAKEN IN 1908, SHOWING THE
DECORATION RECEIVED NOV. 27, 1908).



(FROM A PHOTOGRAPH TAKEN OCT., 1910, IN CHOSEN.
BY COURTESY OF THE "JAPAN EVANGELIST").



FUNERAL PROCESSION OF THE LATE DR. DeFOREST, SENDAI, MAY 11, 1911.

when they removed to Sendai. He received the degree of Doctor of Divinity from Yale in 1889, and was decorated with the fourth class of the Order of the Rising Sun, Nov. 27, 1908. Mrs. DeForest and four children survive him. There are also three surviving brothers, Dea. Albert A. Hyde and Lyman Munson Hyde, of No. Haven, Conn., and Belcher Hyde, at Brooklyn, N.Y.

Dr. DeForest's Early Life.

(From the *Japan Evangelist*.)

Dr. DeForest was born at Westbrook, Connecticut, on June 25th, 1844. His original name was John Hyde. His father was a clergyman, and John was the fifth of eight children. His home was not a wealthy one, and could afford him little aid toward an education. After attending the primary schools, he entered a secondary school at Colchester, Conn., but soon left the school to engage in teaching a district school. At seventeen he entered Phillips Academy, at Andover, Mass., where at first he had a difficult and discouraging time, on account of his previous defective education. His burden was made heavier by the fact that in the main he had to earn his own way. However, by virtue of the grit and diligence that characterized him all his life, he gained ground, and, at the end of the year, graduated fifth in a class of forty, and was awarded the Greek Oration.

After graduation from Phillips Andover his purpose was to enter Yale, but the Civil War was then at its height, and he responded to President Lincoln's call for volunteers, and enlisted in the Twenty-eighth Connecticut Infantry Regiment, and went to the front. Three of his brothers also enlisted. In the army his experiences were varied, but it was his fortune never to take part in any engagement. One of the incidents of his army life was his conversion. In Florida, under an oak tree, in the presence of comrades, he made that profession of

faith in Jesus Christ, which thenceforth became the ruling influence of his life. At the end of nine months, however, he contracted a malady that disabled him for further service, and that followed him more or less all his life, and he returned home.

In September, 1863, he realized his original purpose of entering Yale College, only to be disappointed, however, for, after a six weeks' trial, he found it impossible to make his way financially, and he accordingly left and engaged in teaching for a year. But the following year he succeeded in getting a DeForest scholarship, one of whose peculiar conditions was that the beneficiary had to assume the benefactor's name. For the sake of getting an education young Hyde made the sacrifice, and thus was enabled to re-enter college and complete the course, under the name of John Hyde DeForest. But even with the aid derived from his scholarship, he was still obliged to do outside work, and, among other ways of earning money, he started a night school in New Haven, which remains to this day. With it all he managed to maintain high standing in scholarship, and to take an active part in athletics. He was a Phi Beta Kappa man, and in athletics, for a time, he occupied the position of captain of a rowing team. He was exceptionally popular with his fellow-students, and, already at that time, showed that marked ability to make friends, which was one of his traits throughout life.

Graduating from Yale College in 1868 he immediately entered Yale Divinity School, from which he graduated in 1871. After graduation from the Divinity School he became pastor [for three years] at Mt. Carmel, a suburb of New Haven, and about the same time married Miss Sarah Conklin. In less than a year, however, the wife died, and the young pastor himself was stricken with malaria and became greatly discouraged and even shaken in his faith, so that he desired to resign his pastorate. But his people insisted on his remaining,

and sent him to the woods for recuperation. After a rest of six months he returned to his parish, and resumed his labors. A little over a year later, a call came to him from the American Board of Foreign Missions, to go to Japan. He made a vow to God that if his church should be blessed with a revival, he would take it as a token that he should go. Strangely enough a very marked revival did occur, and soon after he decided to accept the call. Before he started, he was married to Miss Elizabeth Starr and with her arrived in Japan in November, 1874, and located in Osaka.

DAVID BOCOMAN SCHNEDER.

John Hyde DeForest.

Dr. DeForest was born of good New England stock, in Westbrook, Conn., June 20 [the date in the Mission Records. Ed.], 1844, in a section of the state rich in the traditions of colonial days. Stimulated no doubt by these traditions he, like his colleague, the late Dr. Davis, though six years his junior, responded to the call to arms, and shared in the great struggle of the early sixties.

It was natural, as a matter of local patriotism, that he should enter Yale College. After graduation in 1868, he took the regular course in theology, and subsequently became pastor of the Congregational Church in Mount Carmel, not far from the College, so that his experiences there—in close contact with his former instructors and fellow students, might well be said to form a part of his academic training.

In the latter part of November, 1874, on Thanksgiving Day, with Mrs. DeForest, and Dr. and Mrs. Adams, he landed at Yokohama. Joseph Hardy Neesima returned to Japan by the same steamer. Mr. and Mrs. DeForest and Dr. and Mrs. Adams at once joined the Osaka Station of the American Board's Mission. Dr. Adams and Mr. DeForest had been warm friends in their college days, and the continuance of their old-

time fellowship was one of the attractive features of their life in Osaka—a fellowship broken by Dr. Adams' death six years later.

Mr. DeForest, from the beginning, took great interest in the study of the Japanese language, and soon acquired unusual insight into the intricacies of the idiom. A Japanese writer in the *Japan Times*, refers to him as "a master of the Japanese language," and one of the most eloquent platform speakers. This facility of speech, coupled with his freshness of thought and painstaking industry in the preparation of his addresses, early gave him, it is hardly too much to say, a pre-eminent position among the foreign speakers of the Japanese language, and he was always in request at public gatherings.

After twelve years in Osaka, he was called to Sendai, where at first much time was given to teaching in a school, founded largely through Dr. Neesima's influence, in close affiliation with the Dōshisha. The abandonment of this enterprise a few years later, as a result of the secularizing policy of the Department of Education, set Dr. DeForest free, to devote his whole time to evangelistic and literary work. In this literary activity, he was hardly less successful than in public speaking. It is true, he left behind him no great work as a permanent memorial, but, none the less, he wrote to meet exigencies, and he met them effectively. It may well be doubted whether any more successful work of its kind, on the part of a foreigner, has been witnessed in Japan. He was also an esteemed correspondent of *The Independent*, of New York, and his annual surveys, especially, which appeared in that periodical, were always awaited with interest. He also prepared the small volume called *Sunrise in the Sunrise Kingdom*, in the series of mission studies issued by the Young People's Missionary Movement.

Dr. DeForest took a broad view of his missionary work, and the subjects of his addresses were many and varied;

for, to his mind, nothing which was of genuine interest to man was outside the scope of the Kingdom. During his later years, he became deeply interested in the Peace Movement, and seemed to regard it, in a special sense, his personal mission, by voice and pen, to support and strengthen it. His open letter to Captain Hobson gained a wide circle of readers, and awakened deep interest. He also wrote several of the pamphlets published by the American Association for International Conciliation.

He bore his part in the Y.M.C.A. work in Manchuria, and won many friends among the Japanese officials, both civil and military. He was afterward, Nov. 27, 1908, decorated with the Fourth Order of the Rising Sun in recognition of his services with the army.

He was none the less a missionary, and gave himself with great zeal and energy to his evangelistic duties. As an evangelist and as a counsellor of the country pastors and evangelists, he always met with a hearty welcome. His warm sympathy and ability to see the various questions which arose, from the standpoint of his Japanese friends, gained for his counsels a ready acceptance. When he felt compelled to criticize, he did it frankly, but always as a friend; and whatever of irritation there may have been at times, it could not long resist the evidence of his friendly purpose.

DANIEL CROSBY GREENE.

The Passing of Doctor DeForest.

It is one of the rare privileges of life to have a share in kindly offices for one who has been at all times an honored counsellor and friend.

From May 4 to 11, Treasurer Dunning was unremitting in attention to the wants of Dr. DeForest's family, as they patiently waited for the hour of death and the subsequent act of cremation.

The writer left for Sendai, on the

morning of May 9, and, on arrival, found that the foreign community there had already fixed the date for the funeral, and made good progress in the arrangements necessary. Too much can not be said in praise of the kindness shown by American and English friends, helping, as they did, in every possible way, to lighten the duties of Miss Bradshaw and myself. The big and beautiful Presbyterian Church was kindly placed at our disposal; everybody to whom a request was preferred, responded most cordially and promptly; profound sympathy was in evidence everywhere. Not only the friends from abroad, but also Japanese friends, irrespective of creed or church, delighted to do honor to the departed leader. Mr. Katagiri, pastor of the *Kuni-ai* church, was at hand at all times, and he found willing helpers whenever they were needed.

The party, including Mr. Dunning, in charge of the urn, and Miss Stowe, from Kobe College, arrived in Sendai about 8.30, on the morning of the 11th, and found a great concourse to meet them. After a few words of greeting, they repaired to the DeForest home, from which the urn was to be borne at 1.30 p.m. The morning was spent in comparative quiet, grateful indeed after the night of travel, and in view of the ceremonies to follow.

The attendance at the home service was largely foreign in character, altho a few prominent Japanese were present. The service itself was very brief—Scripture-reading, hymn, and prayer, and then was formed the procession to the church. Flower-bearers, with choice wreaths and bouquets, in front, followed by the clergymen in charge, the banner containing the name of deceased, the decoration, coffin, family, and, last of all, a long line of friends.

The church, beautifully decorated by Miss Bradshaw and Mrs. Schneder, was packed, and the vast audience rose to its feet as the remains were borne up the aisle and placed in front of the altar,

behind which, on a little stand, was laid the decoration in full sight of all.

The service was a long one, necessarily, but exceedingly impressive. Mr. Kata-giri was in charge. Dr. Schneder preached a sermon, worthily reflecting the character of the friend he mourned. Mrs. Iglehart (formerly Miss F. Allchin) sang "I know that my Redeemer liveth," several—including a military officer, Ex-Mayor Hayakawa, Rev. Kōzaki,—spoke a few appreciative words, and a male quartet brought the proceedings to a close.

It was about 5.30 when the procession, arranged in the same order as before, was ready to start for the cemetery. The bier was carried by foreign and Japanese friends. Proceeding slowly over the intervening two miles, it was almost sunset when the grave was reached, and what seemed most fitting to most of us present, was the fact that just as the box containing the urn was lowered into the grave, the sun sank behind the distant hills.

I remained two days longer to help ease the situation in whatever way possible, and during that time it was made more and more evident how great a hold the Doctor had upon the city and country at large. Not only were the families of the Ex-Daimyo, Governor, Mayor, and other leading men of the city, represented at the funeral, but their cards were handed in at the church or house. Two telegrams from Gov. General Terauchi testified to his appreciation, while, with each mail, telegrams and letters came pouring in. The city newspapers had full accounts, with photographs, of the funeral, and their testimony to the great loss sustained by the city, was hearty and unanimous. As I went about making some calls, on behalf of the family, I was continually receiving bows and salutes from those who had been present at the church, and evidently recognized me as in a sense the family representative.

I must close with a word of thanks to Mrs. DeForest and her daughters, who,

in spite of what they had passed through, were full of courage and left nothing undone to make things bright and cheerful for me.

We, as a mission, have lost a great presence from our midst, but we retain a great spirit. May that ever be with us to make us optimistic when days are dark and clouds abound.

H. PEDLEY.

Sermon by Rev. David Bocoman Schneder, D.D., at the Funeral of Dr. DeForest.

The following is a translation of the greater part of the sermon based on 1 Cor. 15:57.

"We are now turning our thoughts to the life of one who has lived among us twenty-five years, and, after a long struggle with illness and pain, has passed hence. I think we may say that this man's life abounded in good. I believe that Dr. DeForest's life was a great life, such as one does not often see.

"Of the unusually large number of striking characteristics in Dr. DeForest's life, one was his energy. He was a very active man, always at work, and always stimulating others by his good cheer. He was an unusual optimist, almost never discouraged, or despondent, or looking on the dark side. When he was young he may not have been so optimistic, but, strangely enough, the older he grew the more optimistic he became. Firmly believing that in the struggle between good and evil, whether in the East or in the West, the good must sooner or later be victorious, he was never discouraged nor despondent.

"Dr. DeForest was also a man of broad thought and sympathies. Not conservative nor narrow, but thoroughly progressive and liberal, he heartily welcomed all healthy new forms of thought or activity. He also valued truth, and sought it from any source whatever, without distinction of country or religion. He was an earnest Christian, yet he

saw that Buddhism and Shintoism also contained precious truth, and that truth he revered. Cherishing the high ideal of departing from evil and doing good, he sympathized with, and held as a brother, any man, regardless of difference of opinion, who was trying to realize that ideal. In short, without regard to differences of race, nationality, religion, he was a true friend to all who love truth and progress, who respect human feelings and hold ideals precious.

"Another thing that should be said, is that Dr. DeForest was a true lover of Japan. While thoroughly loyal to his own country, he deeply loved Japan, and spent his whole strength for her. He recognized that Japan had various faults and deficiencies, such as it is difficult to escape in any country, and these, when the right occasion offered, he freely pointed out, and, at times, indignantly attacked. Yet, nevertheless, as the result of his long study of Japanese history and literature, of his wide and intimate intercourse with the Japanese, and the workings of his deeply sympathetic nature, he well knew the true heart, ideals, and hopes of Japan. He understood even the deep thoughts and feelings of the Japanese. And the better he understood these things, the more he came to admire Japan. He deeply admired Japan's long history, the great men of her past and present, the character of her *samurai*, the noble spirit shown in her wars with Russia and China, her eagerness for education, and her lofty aspirations. But he not only understood and admired Japan, he genuinely loved her. His heart had been remoulded into oneness with the Japanese heart. He rejoiced with Japan, he mourned with Japan. And, together with loving her, he hoped for her to become a greater, nobler, stronger, more glorious country,—not only hoped, but worked and prayed to this end, with his whole heart and strength. His eyes closed while he was still watching and waiting for the coming of a new Japan, superior to the new Japan of the present.

Such was Dr. DeForest's feeling for Japan, and this love for Japan, like the characteristic above mentioned, grew stronger with the years.

"But what our departed friend most strove for was to introduce Japan to America, and to cement peace between the Orient and the Occident. He was a faithful missionary, and proclaimed the Gospel of Christ enthusiastically, widely, and effectively. He would take any kind of person, and the two, sitting close together, would discuss the deepest problems of human life together; with the result that there are many, especially young men, who are filled with gratitude to-day for the new life, new strength, new hope, imparted by his teaching. Just recently, on the eve of his departure for the hospital in Tokyo, a young man came to him, all the way from Iwate Prefecture, to get relief from his burden of mental distress; but unfortunately, Dr. DeForest's condition had already become serious, and the young man could not be cheered by words of comfort and counsel from him.

"Altho Dr. DeForest was such a faithful missionary, at the same time, one remarkable thing about him was that his sphere was broader than the usual one of evangelistic and educational work. At the same time that he was preaching the gospel of love between individual men, he preached the gospel of love between nations. Strongly regretting the failures of western countries to understand fully the conditions and the spirit of Japan, he put forth his utmost endeavor to remedy such a state of affairs. For many years he has used American and Japanese newspapers and magazines, and the opportunities afforded by giving addresses in America, as well as by private conversations, to correct such misunderstandings. He came and went familiarly with diplomats, and learned from them much that was of use to him. And we may say that, if it had not been for Dr. DeForest's work, conditions could hardly be what they are to-day. Prior to this, he had been

deeply interested in the relations between the East and the West, and he had done all in his power to prosper them. In short, he greatly longed for universal peace, and enthusiastically supported every movement that bore on it. The thing he continually thought and talked of, during his long illness, was this very subject of peace between Japan and America, and between the East and the West. As the famous David Livingstone, by his explorations in Africa, and Dr. Grenfell, by his introduction of civilization into Labrador, faithfully performed the task of the missionary, so Dr. DeForest, by his special work for international good-will, has effectively fulfilled his missionary calling.

"Such, then, was the life and work of the late Dr. DeForest. In addition, I should like to speak of his ideal home-life, his warm friendships, his sympathies; but, as time will not permit, I regretfully pass these subjects by. In brief, I believe we may say that Dr. DeForest's life was a thoroughly effective and victorious one. Here we may ask, wherein lay the secret of his victorious life, and whence came the strength to live it? To this there can be but one answer. The secret of Dr. DeForest's life was his faith in God. Again, while his life here was a victory of faith, his death was also such."

Dr. DeForest's Message.

In the early days of his missionary life, Dr. DeForest published a series of tracts on the Ten Commandments. These were written in a fresh and striking way and found a wide circulation. With the ripening of his thought and experience, however, he came to look back with regret upon these his first literary ventures; because they included a vigorous attack upon certain religious customs, current in Japan, and savored, as he later thought, of caricature. Several of these tracts are still remem-

bered and referred to with interest. While his criticism of his own writings was not without force, the spirit was so friendly that little irritation was aroused.

In after years, he became convinced that the missionary, like his Master, comes not to destroy but to fulfil. His conception of Christianity and its mission was based upon a firm faith in the Fatherhood of God, as embodied in the life and teachings of Jesus. He believed, in common with many of the fathers of the early Church, that the Divine Spirit has been ever in the world, seeking to bring men to the knowledge of the Father's love, and that men in all lands, dimly it may be, yet none the less truly, have been conscious of its presence, have accepted its teaching, and have been drawn to the Father. Notwithstanding this belief in the universality of Christianity, he believed in Jesus Christ. He believed also that His followers have a mission and a message which they are bound to carry to all the world; that while they have doubtless much to learn from the religious experience of other peoples, they in their turn have much to teach; that however unsuccessful men may be in their efforts to define Christianity in terms of philosophy, it has been, still is, and will always be, the light of the world, and not less truly the power of God unto salvation.

Dr. DeForest believed also that this message of the Divine love was no mere form of words. It needed to be transmitted through the love of human hearts. Hence he sought and found friends in every quarter, many of them occupying high official and social position. Not long ago, some of his intimate acquaintances conceived the idea of marking the close of his twenty-five years of residence in Sendai by the erection of a church, to take the place of the small chapel in which a large part of his work had been done. It was a striking illustration of his talent for friendship that the first subscription for this new church was one of 300 yen

from a wealthy Japanese, not a Christian, who lived in a neighboring village which Dr. DeForest had often visited.

Many whose views on theological matters were far removed from his, rejoiced in his missionary service and were stimulated and strengthened by his message.

His last tour took him to Korea. He was even then sadly weakened by disease, and undertook the trip against the counsel of his physician; but he found great joy in it. He met many old friends and they welcomed him most heartily. How deep his interest was in the people, and in the progress of Christianity, is evident from his account of the trip in *The Independent* of April 20th. This tour was a fitting close to a long and useful missionary service.

How deeply beloved he was by his missionary colleagues need hardly be said. He entered fully and earnestly into all their plans, and co-operated to the limit of his strength, in the work of the most distant stations.

Dr. DeForest was always a loving and helpful friend; he shared in a most personal way, the joys and sorrows of his associates. He leaves a large gap in our mission forces, and many who have not seen his face will mourn for him with a deep and lasting sorrow.

DANIEL CROSBY GREENE.

My Father's Hand.

(WRITTEN AS A BIRTHDAY GREETING TO HIM ON FURLOUGH, 1908.)

His hand lies on his knee, half-closed
in rest,

Waiving awhile the imperious pen's
behest;

Seeming inert, yet in repose alive

With power to conquer if it wake to
strive—

A power inborn, inbred, writ not alone
In firm-knit muscle and well-shapen
bone,

But in those subtle lines wherewith life
paints

The tale of its aggressions and restraints.
The blue veins in their well-marked
courses run,

Beneath the tan of many a summer's
sun.

The passing years have not availed to
inask

The scars of boyhood's play and man-
hood's task;

Yet not one scar nor wrinkle would I
change,

Nor suffer aught to make that dear
hand strange.

O hand beloved from wrist to
finger-tips!

So strong to soothe, so tender
to command!

E'en dearer than the sweetness
of his lips,

The pressure of his hand—my
father's hand!

(MISS) CHARLOTTE DEFEST.

Reprinted from *The Congregationalist*.

(Note:—This was the hand that was paralyzed during the last ten days of his life.)

Mission Meeting, 1911.

This thirty-ninth annual meeting should have been the forty-second, if one merely counted by the years of the Mission. But I suppose in the earliest years a meeting would have been too much of a family affair to have counted among the annuals. This year's was a reversion to type—the Mission was just a big family, in even closer touch than usual, in the sharing of mutual joys and sorrows.

It would take an extra number of MISSION NEWS to tell all that this big family did to rejoice with them that rejoice, and weep with them that weep; but we must at least mention the way they rang the silver-wedding bells on Saturday night, quite unexpectedly to the victimized Rowlands and Stanfords; and how they gave a surprise tea-party to Mrs. Walker as a Godspeed at this, her last mission meeting (perhaps). The prose and poetry called forth by these

two occasions suggested all known forms of literature; and the refreshments (and the people who served them) several forms of art.

Less jocular, though in spots hardly less mirthful, was the children's service, on Sunday afternoon. Eight children had speaking parts; one other had, if not a speaking part, at least an audible one. The past of the Junior C. E. Society, now so small, was represented by a quartette, including several grown-up mission children; and Miss Pettee, in a reminiscent talk about some of the former members, in the balmy days of their membership, helped to bring out a few of the "miles and miles of smiles" that little Dorothy Curtis (aged four) had just told about in her recitation. Then in a sweet and simple service of consecration the mission family brought two of its youngest sons and daughters formally into its circle of prayer, as little Henry Bennett and Agnes Bartlett (the latter not present in person) were commended to its spiritual watch-care. And from the joy of the little new lives just entering into an opening world, we were brought, by the evening service, a few hours later, to the joy of older lives that, during the year, had finished their course on earth, and entered into the fuller life beyond. The list, larger than in any previous year, included two actual members, and two former members, of the Mission; and the memorial meeting struck a full tone of thanksgiving love for these fellow-workers. Of Dr. Holbrook there is the rare testimonial that, aside from her direct work on the field, with its extensive results, at least six people, who are or have been members of the Mission, joined it through her influence. A lasting memorial of Mrs. Clara Brown Nagasaka will be her "*Yukibira*," a collection of children's hymns, of which special mention was made, among other tributes to her work and character. Mr. Nagasaka himself came from Kobe to attend the meeting, and spoke a few much-appreciated words of thanks, and

of his belief that Mrs. Nagasaka had served her age in drawing closer together the two nations to which she belonged—to one, by birth, and to the other, by marriage. Of Dr. Davis, among many characteristics spoken of, were his strong qualities as a leader, in the joint founding and conducting of the Dōshisha; and, combined with all his strength, his generous love, and his forgiving spirit toward those who opposed or disagreed with him; of Dr. DeForest, the sympathetic nature and genial humor that showed themselves in his various forms of work. It was fitting that the memorial service for these two pioneers should have been held in a place so associated as Arima is, with the early activities of the Mission.

The Mission had company at Arima, as every hospitable family should. There were Mr. and Mrs. Lydgate, and Mr. and Mrs. Howard, from Hawaii, Miss Hawley and Miss Woods, from Kyoto, Miss Wilson, an old friend of Japan, and Mrs. Nowell, besides the visitors that Sunday attracted—Mr. and Mrs. Wheeler and their three boys, from Kobe, Mr. Lilly, from Osaka, and Mr. Cady, from Kyoto. Besides, there were those who came to address us,—Dr. Harada, president of Dōshisha, who gave, by request, one of his Hartford lectures on Buddhism,—a very enlightening discourse; Rev. Mr. Miyagawa, of Osaka, who came representing the *Kumi-ai* Church Body (that representation being all the more complete for the presence of his wife and little daughter), and told us of its present status, and its hopes for the future; Mr. N. Kato, editor of the *Christian World* (Japanese), who emphasized the need of high intellectual ideals for Christian workers; and Miss Tsune Watanabe, president of the Woman's Missionary Society, who made a plea for more Biblewomen, and more students for the Woman's Evangelistic School.

Apropos of addresses, what more suitable than that the annual sermon

to the mission family on Sunday, should have been by the father of the Mission? In his exposition of "Seek ye first the Kingdom of God and His righteousness," Dr. Greene set forth the principles which control not only the lives of individual Christians, but the purposes and methods of the missionary work in which we, as a body, are engaged. In the communion service after the sermon, a service conducted by the retiring pastor of the Mission Church, Dr. Rowland, and the pastor-elect, Mr. Curtis, our hearts were lifted to higher consecration to the great Personal Source of these principles.

But this big mission family was not only visited and inspired at Arima. It worked, and as every well-regulated family should, on the division-of-labor principle. The Club Committee that had our physical welfare on its heart, not only stood around itself, but made others do so for our comfort. The cocoa was thicker than usual; so were the rats (to speak from limited observation). To its usual *meibutsu* of curly mirrors, and beer bottles of *tansan* water, the hotel had added the novelty of electric lights, which generally came on when wanted. The fifty-eight members and children in attendance, and the company, of course, were comfortably housed. Most of them succeeded in forgetting nothing when they went away, and a large majority caught their trains. [Doubt it. We know one bunch of six who didn't.—ED.]

As for the sessions, Mr. Cobb wielded the historic gavel and the organ, Dr. Cary the secretarial pen, and Mr. Pedley the tyrannical docket, which he administered with manifest partiality for the Finance Committee, as that got a list of thirty-seven items, besides the estimates for 1912. It paid him back, however, by having at least five of them put through with "no action,"—which, of course, I would not have misunderstood to mean "no thought."

Committee P (on personal affairs) located all the unsettled members of the

Mission (without confining itself to the unsettled ones, however), as far as it could, and not only repeated last year's request for reinforcements, but asked for two new families to replace the veterans removed by death.

Committee N put through the usual nominations of officers and committees, for the coming year, and a constitutional change insuring to C.A.I. certain rights of investigation. The Mission Constitution and Standing Rules, about to be printed, will show this, and some minor changes in other articles.

The E Committee on Evangelistic Matters and Sundries, had more of the latter than of the former, altho several important evangelistic matters were acted on by it. It rejoiced to insure Mr. Pedley's trip to Formosa to look over that field, altho it insisted that this trip should not bind the Mission to undertake work there. It entrusted the future of the Sendai Station, left without a representative of the A.B.C.F.M., to the advice and co-operation of the Outlook and Evangelistic Committee. And it approved, under a long list of conditions, of the sale of a piece of mission land to the Imadegawa Church.

The essentially new question before the Mission this year, was its attitude toward the change proposed by the directors of the Baikwa Girls' School, in Osaka. This change contemplates the securing for the school, government recognition as a Girls' High School (*Kōtō Jo Gakko*), with the consequently necessary elimination of religious teaching from its curriculum and its buildings. The seeming necessity for this change lies in the financial straits of the school, at present. Whether or not the increased attendance necessary for financial success could be won under the other form of government recognition (*nintei*, like that of Dōshisha Girls' School and Kobe College, allowing religious teaching), is a question now being looked into. However, the Mission passed a resolution expressing its confidence in the purpose of the directors

to maintain the school as a center of Christian influence, and further hoping that the relations hitherto maintained between the school and the Mission may continue.

A family has its relations to other families and organisms; so had our mission family. And it wants its relations outside to be as beautiful as those within. Therefore it approved the plans that affect the great body of Christian interests in Japan—the plan for distribution of forces suggested by the Conference of Federated Missions; and the Christian University, desired as the completion and crown of a system of Christian education for Japan. And then, reaching out from Japan to the mother country, across the Pacific, the Mission, in a resolution on relations between Japan and America, put itself on record as desirous of promoting mutual understanding and good-will between the two nations, and suggested means to that end. It is hoped that all readers of MISSION NEWS will help to circulate, in their local papers and among their friends, the resolutions as printed for distribution.

Of course there is more to say, but one must stop somewhere. It was not an epoch-making session—this annual one—but it was characterized by efficient committee work, good weather, and above all a spirit of “unity and love” that deepened our gratitude to the God who setteth the solitary in families, and the Christ who has promised to draw all men unto Himself in a world-wide brotherhood of love.

(MISS) CHARLOTTE DEFORST.

Tract Distribution for the Spring Pilgrims in Osaka.

The prelude to the Canterbury Tales, quoted in the last MISSION NEWS, has many, many times come to mind, in the last few weeks, as the great companies of modern pilgrims have passed along our streets. By thousands have they

come, crowding not only the ordinary trains, but many special trains, as well, while the Inland Sea steamers have no sooner landed one set of passengers than they have hurried off again, without the usual rest of twenty-four hours or so,—to bring more of the pilgrims.

Often have we been wakened, in the small hours of the morning, by the clatter, clatter of many *geta* (clogs) passing along the street. Even if we had stirred ourselves out, at this unearthly hour, to distribute Christian literature, it would have been of little use, for, when just arriving in town, the people were not so eager, as later, to accept things. All being strange, they did not know but that every other corner of this great city might have some one standing on it, offering them tracts. After their visitations, when they were about to set sail, it was a very different thing. Then they knew it was their last chance to get something strange to carry home, and they were eager, indeed, to take what was offered. Or, indeed, in the temple grounds, when the first strangeness had worn off, they were quite willing, most of them, to receive tracts, or to listen to a little conversation.

Very picturesque were these companies of pilgrims. Almost every individual was carrying a cloth bag, or a bundle wrapped in a square cloth. Many wore red blankets fastened around their necks by a cord passed through the fold. The majority were old women, or old men, but there was quite a sprinkling of young women, who came partly, perhaps, to look after the grandmothers, but were seeing all they could on their own accounts, too. There were few young men.

Another quotation that came frequently to mind, was: “As sheep having no shepherd,” and we longed to lead them to the One who is all compassion. And yet they were shepherded in a way. Each wore a badge, and each was under the leadership of one wearing, generally, a priestly robe.

Also there was a flag for each company to rally about. But why were these many thousands coming? Every spring, as into the hearts of the Canterbury pilgrims of old, there comes to many in Japan, this "wanderlust." They must "up and go." They are encouraged, too, by agents who go about stirring them up, as for other personally conducted parties. But this year there were the special seven hundredth and six hundred and fiftieth anniversaries of the Kyoto temples offered as attractions. So the numbers were vastly larger than usual. Some of these people came, no doubt, for a jolly outing and sight-seeing, as many Americans go to Europe, while others had a real soul-hunger for peace. Some were seen in the streets wearing the white garments of the most devout pilgrims, on which were stamped the seals of the different temples visited, in the hope that one of these garments, worn as a shroud, would give the wearer a sure entrance into the abode of the blessed.

Many pilgrims brought extremely large gifts to the temples. One man was found sleeping under a temple porch in Kyoto, and was asked if he had no money. Oh yes, he said, he had eight *yen*, but that was for the temple. One woman brought quite a sum, about twenty *yen*, and gave it all to the temple, so that she was obliged to walk all the way home, many weary miles, begging her food as she went. But most of these pilgrims, in Osaka, were in companies; ticketed through. For the first time, a number of well-to-do Buddhist ladies, and some were of the city, copying Christian methods, were out to receive the pilgrims and pay them attentions. Quite near us, on a vacant lot, large tents had been erected by the Buddhists, as resting places, and therein tea was served free, and lunches were sold. But when the people had had their tea, seen the temples, and were on their way to embark for their homes, in various places near the Inland Sea, or beyond, our best chance came. As soon



UMEKOJI—A NEW STATION SPECIALLY CONSTRUCTED AT KYOTO TO HANDLE THE HOSTS OF PILGRIMS, DURING THE SPRING, 1911.

as the sound of the clogs was heard, tracts, kept prepared in carefully assorted piles, on a table, near the front door, were quickly picked up, and out we went—one at a time, however. When one little missionary wife went quite close to the landing-place, where the crowds were arriving, she was told by one of the leaders that she could not distribute tracts there unless she had the permission of the head of the customs. This he, no doubt, thought would be effectual, and it did make us more careful where we distributed. But we were told that there is no law against giving people tracts in the streets of Japan. So a good way seemed to be to walk beside the crowd, handing tracts to them as they went, for if one stood still in giving them out, there would soon be a stopping of the whole crowd, and the leaders would come along, and tell the people quite crossly to “hurry up.” But oftentimes a smile, at the right moment, would seem to cool the wrath of those conductors, and many of them accepted tracts themselves.

Other people came to sell the pilgrims oranges and cakes. One company could not believe at first that the tracts were not to be paid for, but when the people found they were really free, many hands came out for them. Now and then the crowd stopped for a little, where it was not a Buddhist rest house, and then there was a chance to talk to them, and tell them something of the love of God. But most of them received no more than the printed word. Some of the tracts had printed on them, in large characters, “God so loved the world,” and other Bible verses.

Where are these tracts now? Hardly one was refused. They are very widely distributed, and many are probably in the keeping of people who have had no other chance to hear the Glad Tidings. May they be widely read and blessed to the use of every reader.

(MRS.) GERTRUDE WILLCOX WEAKLEY.

Government Middle School Work.

I am requested to give a chapter from my experience in government middle school work in Japan. Concerning opportunities for Christian work, it is safe to say that where a little common sense is used, no hindrances of any sort will be encountered. Officially, the Director may do nothing that may be construed as help; privately, he will often commend the teacher, and, in not a few cases, become a member of his Bible class. Active opposition on the part of the Director has come under my observation but once, when he sent word to the teacher that he must not conduct Bible classes, even in his (the teacher's) own home. The teacher replied that a better plan would be to forbid the students going to his home, or to church, and there the matter ended, for the Director was clearly overstepping his authority. The same official gave orders that no religious tracts should be distributed on the school grounds, but the principal of another Middle School, in the same province, is looking anxiously for a foren teacher, and told me, in effect, not many days ago, that none but a Christian need apply. In short, the opportunities are limited only by the teacher himself. He can secure as many Bible classes as he has time to conduct; generally he is urged to teach a Sunday-school class in the nearest church; he can distribute, if not on the school grounds, at least, in the street, and at his home, as much Christian literature, either in English or Japanese, as he can afford to buy, or as his friends will supply. Not infrequently he may sell Bibles to half a class at one time, and he can be redy, at all times, to answer questions about the Bible and Christianity, when students or teachers visit him, in his home.

As regards the spiritual life of the Middle School student, it seems safe to say that, apart from the few Christians, there is none. I have no means of

knowing what per cent of the boys are profest Buddhists—probably less than five per cent. Of those who call themselves such, not one in a hundred will admit that it makes any difference in his life. Those who reverence the Shinto shrines, tho scarcely more in number, need not be mentioned, as Shinto, whatever it may have been in the past, is, to-day, an empty formula, without meaning or power. In my eighteen months' experience in Japanese schools, I have found but one teacher, who could give any sort of a satisfactory explanation of its tenets, and he frankly admitted the whole system was a sham.

None the less, within the past month, steps have been taken by the educational authorities of the country, to revive, among the students, the custom of bowing before all Shinto shrines, and of supplying food for the gods, which are supposed to reside there. I am informed that the dormitory rooms of a certain Girls' High School have been fitted up with small shrines, before which the girls are obliged to bow, and place food, a certain number of times, daily. In the dining room of the same school, when the girl's name is called by the teacher in charge, she must rise and bow toward her native city. No such thing is attempted in boys' schools, I am told, the reason being that it would be certain to arouse unfavorable criticism, and, besides, the boys would not submit to it.

All these things seem to show clearly that faith in the old gods is passing, in fact is gone already, except in the very lowest classes, tho, for various reasons, those in authority are not yet ready to look at the question squarely and admit it is so.

A most hopeful sign is that students from the Middle School grade upward, are reading and thinking. I believe fully fifty per cent of them have Japanese Bibles, and an encouraging number visit the foren teacher or missionary, to have it explained. Good literature, of any sort, is read eagerly, and not infrequently

one tract or booklet given away, will be read by six or eight boys in succession.

Japanese Christian teachers are seldom active in spreading the gospel—partly because it would surely lead to a new position very quickly—partly, as I think, because the average Japanese Christian is not much worried whether his neighbor is a Christian or not.

Athletics in the Japanese Middle School is a hundred per cent more satisfactory than in schools of equal grade in the United States. Baseball, tennis, fencing, and wrestling equipments are furnished from a common fund, and every student must take an active part in at least one sport.

As regards instruction,—in most cases it seems poor, ill-advised, and generally ineffective. The bane of the Japanese educational system is that, in one way or another, the boys really run things. As long as the teacher is a good entertainer he remains; when he ceases to be that he must go. Under existing conditions, we should be slow to condemn the Japanese teacher for doing what he plainly must do to hold his position. The Middle School boy has thirty or thirty-one hours of recitations per week—twenty-three or twenty-four hours of which he is supposed to prepare out of class. Since such an amount of work is plainly impossible, and since a school *must* have graduates, the only recourse is for the teacher to do the work himself, and he does it.

In a word, the existing system of education seems admirably adapted to produce the average type of Japanese one meets to-day, where individual responsibility, individual action, almost individual thought seem well nigh unknown. My own belief is that western civilization can not rest on the family basis, and that, sooner or later, the educational system of this country will be so remodeled as to encourage, rather than hamper, individual initiative and independence. When that time comes Christianity will come into its own.

JOSEPH E. DONALDSON.

K. KIMBEI

(ESTABLISHED 1868.)

Main Store,

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